/138 cont./

177 Since contact with the Whites was established, wars have
721 apparently declined considerably, but even today they exact a decidedly heavy toll.

●22 The Auin is at the lowest stage of human development; he is exclusively a collector and hunter.

This way of life is dictated to him by the nature of his en-
133 vironment. This part of the Kalahari, where the watering places
137 are sometimes 100 kilometers apart and very limited in number,
182 does not permit livestock raising, especially also since the tschama [sometimes spelled tsama, a kind of melon] enjoyed by the cattle is comparatively rare.

In the Auin region the plain dominates the landscape.
133 Primary rocks rise up here and there only along the river banks. So-called dunes give the landscape a gently hilly character, especially in the vicinity of the rivers (dry river beds which carry
137 water only after violent rains). The ground cover alternates between grass, shrub, and tree steppe and dense undergrowth. The
132 amount of precipitation is very small; the lack of sufficient statistical data makes it impossible to give a more precise estimate.

B. Dwellings and Furnishings

342 The typical form of the dwelling is the windscreen, in other words, the most primitive form of human habitation, which scarcely deserves the designation "hut." Its construction is completed in a few minutes. A few twigs are stuck loosely into the ground at the thicker end in a semicircle and propped against each other at the branching end. I have never seen the supports firmly fastened to one another, although I have examined several hundred huts. Grass is thrown on the framework, and the construction is finished. During the dry season the structures are usually built even more hastily and sometimes consist merely of a few bundles of grass that have been thrown loosely between the twigs of a living bush. The entire structure is often scarcely a meter high and has no roof. It is thus a genuine windscreen, intended to protect its inhabitants from drafts while they are lying down.

If the settlement remains at a particular place for only a few days, the people content themselves with the shadow of some

[423] have seen, individual rights may occasionally be recognized. All
422 portable property is generally owned by individuals, and theft is
[685] severely punished. Huts, which are really of no value, belong to the families occupying them; a man's clothes, weapons, skins, ornaments, utensils, and indeed everything that he makes belong to him alone to do with as he likes, and in the same way anything that a woman makes, e.g. her ornaments, or receives from her husband, e.g. her clothing, is her own property. A man is not free to dispose of the personal property of his wife without her permission. Lebzelter,
867 indeed, goes so far as to assert that among the Kung the sense of private ownership is inculcated even into children. As soon as they are old enough, he says, their parents make for them small bows, digging-sticks, etc., and teach them that they themselves now own these objects and therefore must no longer take those of others.

422 Food, whether vegetable or animal, and water are also private property, and belong to the person who has obtained them. Everyone
22 who has food is, however, expected to give to those who have none. Thus a man who shoots a buck or bird will cut it up, and share with the other people present—but the dividing is done by him, and the skin, sinews, etc., belong to him to be done with as he pleases. In the same way all veldkos is also shared by the members of the band. The result is that practically all food obtained is evenly distributed through the whole camp. But, as we have seen, caches of ostrich egg-shells containing water may be stored away, and these belong to the person who hides them and may not be used without his
[685] permission; while private rights may also be acquired over wild honey or ostrich eggs, and theft in such cases is severely punished.

428 The question of inheritance rarely arises, as generally most of a
[768] man's possessions, especially his weapons and clothing, are buried with him. But during her lifetime a woman will often hand over her
[431] ornaments to her daughter; while among the Auen such of a man's belongings as are not buried with him, e.g. utensils and skins, are inherited by his eldest son. The younger sons and daughters get nothing, nor does the widow, but she keeps her own property. So, too, among the Namib Bushmen, according to Seydel, a man's weapons, clothing, sandals, cooking utensils, and hunting dogs are inherited by the eldest son. At the same time, he adds, the usage
[425] exists that as soon as the eldest son thus becomes sole heir to his late father, all the property he has himself hitherto possessed, such as weapons, clothing, etc., must go to his next brother. Widows and